THE SUPERIOR LIBERALITY OF THE SCHEME OF REDEMPTION:

A

SERMON,

PREACHED BEFORE

THE NORTHERN MISSIONARY SOCIETY,

AT THEIR FIRST MEETING,

IN THE CHURCH OF TAIN,

August 27. 1800.

BY ALEXANDER FRASER,
MINISTER OF KIRKHILL.

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"At Tain, August 27, 1809.

RESOLVED, That the Thanks of the SOCIETY be given to the Rev. ALEXANDER FRASER, Minister of Kirkhill, for his excellent Sermon preached before them this day, and that he be requested, to give the Manuscript of it, that it may be printed for the Benefit of the Society,

THE SUPERIOR LIBERALITY OF THE SCHEME OF REDEMPTION:

A

SERMON.

ISAIAH xxxii. 8.

THE LIBERAL DEVISETH LIBERAL THINGS; AND BY LIBERAL THINGS SHALL HE STAND.

THE design of the prophet, from the beginning of the chapter to the verse I have read, is to describe the nature of the Messiah's kingdom; the advantages of his government; the character of his faithful subjects, contrasted with that of his opponents.

As to the nature of his kingdom, he says, "Behold a King shall reign in righteousness, and princes shall rule in judgment." The Messiah

ſiah is termed, by way of eminence, the righteous One; not merely becauſe he is righteous in himſelf, but becauſe he inveſts the ſubjects of his government, with his own righteouſneſs. Hence Jeremiah ſays concerning him, "This is the name by which he ſhall be called, The Lord *our* righteouſneſs *." And the reaſon of giving him that name the apoſtle illuſtrates: "God made him to be ſin for us, though he knew no ſin, that we might be made the righteouſneſs of God in him †."

All who have an intereſt in him, he hath made "kings to God and his Father ‡," enabling them, by his grace, to reign over their irregular paſſions here, as an earneſt of their being honoured to ſit with him on his throne hereafter. And when any of his faithful followers are entruſted with an office, having authority over others, they diſcharge the duties of that office conſcientiouſly, knowing that "he who ruleth among men muſt be juſt, ruling in the fear of the Lord."

The advantages of the Meſſiah's government the prophet next deſcribes: "And a man ſhall be an hiding-place from the wind, and a covert from the tempeſt; as rivers of water in a dry place,

* Jer. xxiii. 6. † 2 Cor. v. 21. ‡ Rev. i. 6. v. 10.

place, as the ſhadow of a great rock in a weary land." It were too much to expect all theſe advantages from a mere man. But the prophet had previouſly ſhewed, that the Meſſiah, though a child born, ſhould be the mighty God *; that his name, expreſſive of his nature, ſhould be Immanuel, God with us †. It was by aſſuming the nature of man, that he was qualified to bear the ſins of men, and ſo prove an all-ſufficient Saviour to his people.

His people in the preſent ſtate, like travellers in the ſandy deſert, are expoſed to ſeveral dangers, which would extinguiſh their life, did they not find in him preſervation. As travellers in the deſert were ſometimes overtaken by the hot wind, which ſuddenly ſuffocated them, unleſs they found a place to hide them from its influence; ſo the followers of the Meſſiah in this world are overtaken by temptations, which would ſuddenly extinguiſh the ſpiritual life, if they did not find in him reſources and protection. He deals with each of them, as formerly with Peter, when he ſaid, "Simon, Simon, behold Satan hath deſired to have thee, that he might ſift thee as wheat, but I have prayed for thee, that thy faith fail not."

* Iſa. ix. 6. † Iſa. vii. 14.

not *." He fulfils to them that promiſe, "God is faithful, who will not ſuffer you to be tempted above that ye are able, but will, with the temptation, alſo make a way to eſcape, that ye may be able to bear it †." As travellers in the deſert were expoſed to a whirlwind, which raiſed huge maſſes of ſand, turned them violently round, then, letting them fall, overwhelmed them with deſtruction; ſo the followers of the Meſſiah, are "by nature the children of wrath even as others ‡." They are originally under the ſentence and the awe of eternal deſtruction. But they find in the Meſſiah a covert from the tempeſt. For "there is no condemnation to them that are in Chriſt Jeſus ‖." They can ſay with confidence, "Who is he that condemneth? It is Chriſt that died §." As travellers in the deſert were ſubject to thirſt, which, if not allayed, ended in death; ſo the followers of the Meſſiah are in this world ſubject to infirmities, proceeding from the depravity of their nature, which would end in ſpiritual death, did they not receive from him, "in whom it hath pleaſed the Father that all fulneſs ſhould dwell," ſupplies of grace, which, like rivers of water

* Luke xxii. 31, 32. † 2 Cor. x. 13. ‡ Eph. ii. 3.
‖ Rom. viii. 1. § Rom. viii. 34.

water in a dry place, afford them perpetual preſervation and refreſhment. As travellers in the deſert were expoſed to exceſſive heat, ſo that ſometimes their life was extinguiſhed by a ſudden ſtroke of the ſun, and at other times their ſtrength was gradually exhauſted, and they fainted by the way; ſo the followers of the Meſſiah, in the preſent ſtate, are expoſed to calamities, which are apt ſuddenly to overwhelm them, or gradually to wear out their ſtrength and patience. But, as the ſhadow of a great rock afforded the traveller a cool and ſafe protection from the heat; ſo the Meſſiah, by the views which he gives them of his providence, and by the conſolations of his bleſſed Spirit, renews the ſtrength, and confirms the patience of his people, until they depart in ſafety from the weary land in which they now ſojourn.

The prophet proceeds to delineate the character of the Meſſiah's ſubjects. "And the eyes of them that ſee ſhall not be dim; and the ears of them that hear ſhall hearken. The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly." It would appear from this deſcription, that they are naturally wretched, like the blind, the deaf, the raſh, the ſtammerers.

merers. But by ſubmitting to the Meſſiah they are made happy, in conſequence of a thorough change produced on them. Though formerly ignorant and unconſcious of ſpiritual objects, as perſons born blind are of light and colours; now they ſee with conviction, the evil of ſin, the vanity of the world, the glory of the Saviour, the certainty of a world to come, the reality of eternal rewards and irrevocable puniſhments. In a word, all the objects of the ſpiritual world preſent themſelves with conviction to their underſtandings; juſt as the objects of the natural world ruſh on the eyes of a perſon who was born blind, when his ſight is reſtored.

Though formerly incapable of diſtinguiſhing the voice of God, as the deaf are unable to hear ſounds; yet, now they hear the voice of the Redeemer in his word, and they can diſtinguiſh it from that of a ſtranger. Yea they comply with his call. When they hear him ſay, "Come unto me, all ye that labour and are heavy laden, and I will give you reſt *;" their ſouls anſwer in ſincerity, "Behold we come unto thee, for thou art the Lord our God †." "Lord, to whom ſhall we go? thou haſt the words of eternal life ‡."

Though

* Mat. xi: 28. † Jerem. iii. 22. ‡ John vi. 68.

Though formerly they rashly made choice of this world as their portion, through ignorance of a better; they are now enabled deliberately to make choice of God in Christ, as their portion, saying, "Whom have I in heaven but thee? and there is none on earth whom I desire besides thee."

Though formerly unqualified to celebrate the Redeemer's praises, or to talk to others with propriety of his conduct towards them; now, in consequence of the views they have received, and the choice they have made, their tongues are eloquent in his praise.

The knowledge bestowed on the subjects of the Messiah's kingdom, as it leads them to rectify what is amiss in themselves; so it enables them to detect what is wrong in others. They do not mistake specious vice for virtue. The men of the world estimate a person by the outward advantages and natural endowments which he possesses, such as birth, fortune, affability; who, on account of his irreligious sentiments and immoral conduct, is notwithstanding entitled to no esteem. The men of the world reckon persons bountiful, who squander their wealth with a profuse hand, while they are

in reality churls, becauſe their apparent bountifulneſs proceeds from ſelfiſh motives, a deſire to gratify their inordinate deſires, or to flatter their perſonal vanity. But with the people of the Meſſiah, " the vile perſon ſhall be no more called liberal, nor ſhall the churl be ſaid to be bountiful."

In regard the advantages of the Meſſiah's government are ſo many, and the change produced by it on the ſentiments and manners of mankind ſo great, ſome would be ready to conclude, that he and his government would experience no oppoſition from the world; to guard againſt a miſapprehenſion of this nature, the prophet proceeds to ſtate the certainty of an oppoſition to the Meſſiah, together with the character of his opponents: " For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail." I apprehend, that the prophet has more immediately in his view, the phariſees and rulers of the Jews, at the period in which our Saviour appeared in the world. Every part of this deſcription is applicable to them,

them, as we learn from the account given of them in the New Teſtament. They were vile perſons, that is, according to the Scripture idiom, irreligious perſons, in rejecting the Meſſiah; they ſpake villany, in avowing openly, that they did reject him; their heart wrought iniquity, by contriving ſchemes to tarniſh his character, and to compaſs his death; they practiſed hypocriſy, by pretending a great reſpect for the ordinances of religion; they uttered error againſt the Lord, by blaſpheming him who is Jehovah. And after his aſcenſion, they endeavoured to deprive his people of the proviſion made for their ſpiritual wants, by prohibiting the apoſtles to teach the doctrine of the reſurrection, or to preach in the name of Jeſus: thus endeavouring to make empty the ſoul of the hungry, and to cauſe the drink of the thirſty to fail. Again, theſe men are properly called churls, becauſe they oppoſed the Meſſiah, from a principle of covetouſneſs. This appears from the high-prieſt's counſel to the ſanhedrim, "If we let him alone, all men will believe on him, and the Romans ſhall come, and take away both our place and nation *." They could not deny his miracles

* John xi. 48.

cles, and were even convinced that they were evidences of a divine miſſion; but they ſtifled their conviction, and reſolved to cut him off, for fear of the temporal loſſes they might ſuſtain, if the nation ſhould believe on him.

As the principle on which they were to reject the Meſſiah, is laid before us; ſo likewiſe the means by which they would oppoſe him and his followers are accurately deſcribed. "The inſtruments alſo of the churl are evil: he deviſeth wicked devices, to deſtroy the poor with lying words, even when the needy ſpeaketh right." And theſe means are of two kinds, ſecret calumnies, and open proſecutions: the firſt is termed "lying words," the laſt "pronouncing judgment;" for ſo the expreſſion may be literally tranſlated from the original. And, that both theſe means were uſed by the rulers of the Jews againſt Chriſt and his followers, the Goſpels and the Acts of the Apoſtles clearly ſhew.

The character here given of the firſt adverſaries of the Meſſiah and his followers, is exceedingly applicable to perſons in every period of the church, who had a form of godlineſs, while they were ſtrangers to the power of it. Influenced

by

by covetouſneſs, actuated by malignity, cloth-ed with hypocriſy, they have perſecuted ſuch as had the genuine ſpirit of Chriſtianity; ſometimes tarniſhing their character, by ſecret calumnies; at other times ſtripping them of their privileges, by open perſecutions.

In regard the oppoſition to the Meſſiah was to be ſo violent, according to the prophet's repreſentation, ſome might imagine, that his kingdom would never be eſtabliſhed in the world; to remove that miſapprehenſion, the prophet obſerves, "But the liberal deviſeth liberal things, and by liberal things ſhall he ſtand."

By "the liberal," the prophet means the faithful followers of the Meſſiah, as a collective body. They are liberal, becauſe ſelf-love is removed, and the love of God is implanted in their hearts, as the predominant principle. This enlarges the heart, and opens the hands. By "liberal things" he underſtands the ſcheme of redemption publiſhed by the goſpel, the moſt liberal plan for promoting the happineſs of mankind ever made known to the world. "The liberal *deviſeth* liberal things;" that is, they that are taught by the Meſſiah, contrive to give a knowledge of the ſcheme of redemption publiſhed

lifhed by the gofpel, to thofe who are ignorant of it; and in confequence of the knowledge communicated by the gofpel, the kingdom of the Meffiah fhall be eftablifhed. "By liberal things he fhall ftand."

The words thus underftood, appear to me fuitable to the defign of our meeting, when we are about to form a Society, for fending the gofpel to the heathen, and other unenlightened nations.

I propofe, in farther difcourfing,

First, To illuftrate this propofition, That the fcheme of redemption, publifhed by the gofpel, is the moft liberal plan for promoting the happinefs of mankind, ever made known to the world.

Secondly, To point out the obligations laid on thofe who view it in that light, to fend the knowledge of it to fuch as are ignorant of it.

Thirdly, To endeavour to remove fome of the objections that may occur to a candid mind, againft fending miffionaries to the heathen, and other unenlightened nations.

First,

First, That the ſcheme of redemption publiſhed by the goſpel, is the moſt liberal plan for promoting the happineſs of mankind, ever made known to the world, we may infer,

1. From the Contriver of it. It is not the contrivance of men or of angels, but of God. Concerning it the prophet ſays, "Who hath directed the Spirit of the Lord, or being his counſellor hath taught him? Who inſtructed him and taught him in the path of judgment, and taught him knowledge, and ſhewed him the way of underſtanding*?" Certainly no other being directed him. Put the caſe then, that a legiſlator, endowed with the wiſdom of Solomon, poſſeſſing like him "largeneſs of heart, as the ſand that is by the ſea ſhore," ſhould apply his mind to the contrivance of a ſcheme for promoting the happineſs of his fellow-men, would you not expect a liberal ſcheme? But ſurely that ſcheme muſt be infinitely more liberal, which is the contrivance of unerring wiſdom, ſet to work by boundleſs love, for the purpoſe of manifeſting infinite mercy. Accordingly, ſuperior beings, who are better qualified than we are to judge of the ſchemes and works of

* Iſa. xi. 13, 14.

of God; are anxious to pry into the ſcheme of redemption: "Angels deſire to look into theſe things *." Thoſe morning ſtars, when they beheld the world ariſe from nothing, and ſaw innumerable beings called into exiſtence, to partake of their Maker's boundleſs liberality, celebrated his glory in a hymn of praiſe. But when they turned their attention to the ſcheme of redemption, and beheld myriads of beings raiſed from the greateſt miſery to life and immortality, by means ſo ſtupendous, ſtruck with aſtoniſhment, they muſed his praiſe in ſolemn ſilence. Hence the cherubims under the law, were repreſented upon the ark, with bended heads and outſtretched wings, as if loſt in amazement, while they beheld the mercy-ſeat which typified the Saviour. And indeed the more carefully they examine the ſcheme of redemption, the more clearly they diſcern the wiſdom which contrived it; for "now unto principalities and powers, is made known the manifold wiſdom of God, through the church †."

2. The liberality of the ſcheme of redemption is obvious, from the Adminiſtrator of it. In order to make a well contrived ſcheme, productive

* 1 Pet. i. 12. † Epheſ. iii. 10.

ductive of the advantages for which it is calculated, much depends on the perſon by whom it is adminiſtered. Such a perſon ought to have a right to adminiſter; he ſhould be poſſeſſed of wiſdom, to direct him; of power, to carry the plans of his wiſdom into execution; of mercy and compaſſion, to intereſt him in thoſe for whoſe relief the ſcheme is contrived. Now, all theſe qualifications unite, in the higheſt degree, in our Lord and Saviour. He has a right to adminiſter, in conſequence of the Father's appointment, who ſays, "It is a light thing, that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael; I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth *." And he hath alſo a right to adminiſter, in regard he hath fulfilled, by his obedience, the condition on which the bleſſings of the ſcheme were to be diſpenſed. So the prophet intimates, "When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed; therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the

 ſtrong,

* Iſa. xlix. 6.

ſtrong, becauſe he hath poured out his ſoul unto death *."

The wiſdom of this adminiſtrator is infinite. "In him are hid all the treaſures of wiſdom and knowledge †." And his power is irreſiſtible, for he is the "Almighty ‡." They who believe in him know with certainty, that he is "the power of God, and the wiſdom of God for their ſalvation." He is infinitely merciful as God; and as man he is poſſeſſed of a diſtinguiſhed ſenſibility of heart. This ſenſibility was excited by every miſerable object which ocurred in the days of his fleſh. And as his heart was powerfully affected, ſo his hand was readily extended for their relief. At one time, he ſaw the people "as ſheep having no ſhepherd, and he was moved with compaſſion toward them, and he began to teach them many things ‖." At another time, when the people were long faſting, in a deſert place, and in danger of fainting by the way, he had compaſſion on them, and wrought a miracle to procure them food §. When he ſaw the ſiſters of Lazarus deeply affected with grief for the death of

* Iſa. liii. 10. 12. † Col. ii. 3. ‡ Rev. i. 8.
‖ Mat. vi. 34. § Mat. xv. 32.

of their brother, he entered into their feelings. "Jesus groaned in spirit, and was troubled;" yea, he mingled his tears with theirs, "Jesus wept *." Nor was the sensibility of his heart excited by the distress of his friends alone, but by that of his enemies likewise. When he looked on Jerusalem, a little before his death, and reflected on the unbelief of its inhabitants, and the impending judgments of God, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes †."

Again, this sensibility of heart was increased and confirmed, by a personal acquaintance with those distresses, to which any of the human race are liable. He not only felt hunger and thirst, weariness and pain; but he experienced poverty and contempt, the desertion of friends, and the persecution of enemies. He was attacked by the temptations of Satan, and tasted of the wrath of God. In a word, he was made subject to all the miseries of life, and to all the agonies of death, "being tempted in all points, like as we are, yet without sin ‡," and in that "he himself hath suffered, being tempted, he is able

* John xi. 33. 35. † Luke xix. 41. 42. ‡ Heb. iv. 15.

able to ſuccour them that are tempted *." We may therefore conclude, that the bleſſings of the ſcheme of redemption ſhall be liberally diſpenſed, ſeeing they are at the diſpoſal of ſo wiſe, ſo powerful, ſo compaſſionate an adminiſtrator.

3. The ſuperior liberality of the ſcheme of redemption appears from the condition of thoſe who are the Objects of it. Genuine liberality conſiſts in making the miſerable happy; now, the objects of the ſcheme of redemption are the miſerable. So our Saviour intimates: "The Spirit of the Lord is upon me; becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind; to ſet at liberty them that are bruiſed; to preach the acceptable year of the Lord †." Here he informs us that the perſons to whom he diſpenſes the bleſſings of the ſcheme of redemption are, the poor, the broken in heart, the captives, the blind, the bruiſed, thoſe that were commonly relieved in the jubilee year, as inſolvent debtors, ſlaves, perſons who had forfeited their inheritance.

If

* Heb. ii. 18. † Luke xiv. 18, 19.

If that is allowed to be a liberal ſcheme which propoſes relief to perſons labouring under theſe temporal calamities; how much greater is the liberality of the ſcheme which offers deliverance from ſpiritual miſeries that are of infinitely greater magnitude! But the objects of the ſcheme of redemption are, thoſe who are poor, becauſe deprived of God's favour; thoſe who are broken in heart, becauſe under a ſentence of condemnation by his righteous law; thoſe who are led captives by Satan at his will; thoſe who are blind, becauſe ignorant of their miſery and their remedy; thoſe who are bruiſed by means of the depravity of their own nature; thoſe who are inſolvent debtors, becauſe chargeable with the guilt of ſin; thoſe who are ſlaves to their own luſts; thoſe who have forfeited every claim of right to the inheritance of eternal life.

If that ſcheme is allowed to be liberal, which offers relief to perſons labouring under *one* of the calamities mentioned; that ſcheme muſt be acknowledged to be yet more liberal which offers deliverance to perſons labouring under *all* theſe calamities. But ſuch is the ſcheme of redemption. Every individual object of it is ſubject to all theſe ſpiritual miſeries. So our Savi-

our

our intimates, in the caſe of Laodicea, " Thou knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked *." That ſcheme, therefore, which holds out deliverance from ſuch an accumulated load of miſeries, muſt be ſuperior in liberality.

If the ſcheme is allowed to be liberal, which offers relief from diſtreſs, in one manner, notwithſtanding other methods might be found equally conducive to the ſame end; it will be acknowledged, that the ſcheme has ſuperior liberality, which offers the only poſſible way of deliverance, from miſeries that are otherwiſe irremediable. But ſuch is the ſcheme of redemption. In it Chriſt is revealed as the only Redeemer; he is offered as the only Saviour from ſin, and all the miſeries conſequent upon it. For " there is no other name under heaven, given among men, whereby we can be ſaved †."

Did we range from pole to pole, could we ſearch the extenſive univerſe, we would find no remedy for the miſeries brought upon us by ſin, but in Him alone. There is no wealth to the poor, but in his unſearchable riches; no liberty to the captive, but in his triumph over the hoſt of darkneſs; no healing to the wounded

* Rev. iii. 17. † Acts iv. 12.

ed conſcience, but by the application of his blood; no ſight to the blind, but through the influences of his Spirit; no comfort to the mourner, but by communion through him with the God of all conſolation; no diſcharge of the debt of ſin, but in conſequence of his payment as ſurety; no freedom to the ſlave, except the Son ſhall make him free; no right to the eternal inheritance, but in conſequence of his purchaſe.

If the ſcheme is allowed to be liberal, which offers its advantages to a few only; that ſcheme muſt be allowed to be yet more liberal, which offers its advantages to a great many: But in this reſpect likewiſe, the ſcheme of redemption is of all others the moſt liberal; becauſe the benefits of it are offered to all mankind. The bleſſings of it are not confined to one nation or to one age; they are equally intereſting to all nations and to all generations. The adminiſtrator of it proclaims, "Look unto me, and be ye ſaved, all the ends of the earth *." "Ho every one that thirſteth, come ye to the waters †." "Whoſoever *will*, let him take the water of life freely ‡." He commanded thoſe whom he commiſſioned

* Iſa. xlv. 22. † Iſa. lv. 1. ‡ Rev. xxii. 17.

missioned to publish the glad tidings of salvation, to "teach all nations," to "preach the gospel to every creature." The high and the low, the rich and the poor, the master and the servant, the despot and the slave, the civilized and the barbarous, are equally offered the blessings of redemption, and shall partake of them alike, unless they are excluded by rejecting them; for as to an interest in these, there is no difference of "Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, bond or free, but Christ is all and in all *."

4. The superior liberality of the scheme of redemption, is evident from the effects of it. The most liberal schemes of human invention, effect only an alteration of the miseries which they cannot remove: But the scheme of redemption effectually removes misery. The name of Howard will live in the annals of history, and be celebrated for liberality; because he devoted his time and talents, to alleviate the miseries of prisoners, whom he could not set at liberty. But the scheme of redemption is able to "bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

* Col. iii. 11.

houſe *." Liberality has contrived aſylums for the blind, in which they are taught to work, and enjoy ſociety, thus alleviating the evil which it cannot remedy: But the ſcheme of redemption beſtows the recovery of their ſight on the blind. Various plans have been contrived by liberality, which may dry up the tears of the diſconſolate, but cannot heal the broken heart: But the ſcheme of redemption "binds up the broken in heart †;" "turns weeping into joy, and mourning to dancing;" enables men "to put off their ſackcloth, and girdeth them with gladneſs ‡."

The greateſt advantage of the beſt ſcheme contrived by human liberality, is, to beſtow a temporary relief, to confer a tranſient happineſs: But the advantage of the ſcheme of redemption is, that it confers eternal happineſs. What avails it, that liberality ſets the priſoner free, and reſtores him to the ſociety of his family and friends? In a little time death follows, arreſts him again, ſeparates him for ever from thoſe who are dear to him, and confines him in the priſon of the grave. What avails it, that liberality reſtores the inſolvent debtor to the poſſeſſion of his inheritance?

* Iſa. xlii. 7. † Iſa. lxi. 1. ‡ Pſal. xxv. 11.

The inexorable meſſenger of God's law ejects him afreſh; for, in defiance of every effort of human liberality, "it remaineth but a little, when they that rejoice ſhall be as though they rejoiced not, becauſe the faſhion of this world paſſeth away *." But O how ſuperior is the liberality of the ſcheme of redemption! By it this unrelenting tyrant is vanquiſhed, his captives are admitted to perfect liberty, and are inveſted with eternal happineſs. The gladneſs communicated by the light of God's countenance here, is to them an earneſt of that fulneſs of joy, which they ſhall receive in his more immediate preſence hereafter. The drops of conſolation which they taſte now, are foretaſtes of the draughts they ſhall drink out of the rivers of pleaſure, that are at God's right hand, and flow for ever.

We may therefore conclude, that the ſcheme of redemption publiſhed by the goſpel, on account of the Contriver, the Adminiſtrator, the Objects, and the Effects of it, is the moſt liberal plan for promoting the happineſs of mankind ever made known to the world.

II. I

* 1 Cor. vii. 30, 31.

II. I ſhall endeavour now, to point out the obligations, laid on thoſe who view it in this light, to ſend the knowledge of it to ſuch as are ignorant of it.

1. That this is a duty incumbent on all miniſters of the goſpel, is evident from our Saviour's expreſs command, "Go ye, and teach all nations *." Perhaps it will be ſaid, that the command is addreſſed to the apoſtles, whoſe commiſſion extended over all the earth, but not to the ordinary teachers of Chriſtianity, whoſe miniſtry is confined to a particular diſtrict. To remove the objection, conſider the motive by which the command is enforced, "Lo I am with you alway, even unto the end of the world." Did not our Saviour know, that the apoſtles would not remain on earth to the end of the world? Surely. But he knew that ſome perſons would exerciſe the office of teachers in every period, until he ſhould come again; and he encourages all thoſe teachers to perform the duties of their office, by the promiſe of his gracious preſence to direct and ſupport them. Now, the command to teach all nations, muſt be addreſſed to the ſame perſons to whom the motive

* Mat. xxviii. 19, 20.

motive is applicable; consequently to all ministers of the gospel at present, as well as to those who preceded them, and shall follow after them in the same office. To suppose the command addressed to persons of one age, and the motive applicable to those of another, in fact destroys the whole force of the argument. Still it may be objected, that ordinary ministers are commanded "to take heed to the ministry each hath received *;" "to feed the flock over which the Holy Ghost hath made them overseers †," consequently not to teach all nations. Doubtless it is incumbent on every pastor to discharge the duties he owes to his particular flock; but so far as attention to them is consistent with the general command of teaching all nations, that command is obligatory on every faithful minister of Christ.

2. It is a duty incumbent on all true Christians, to send the knowledge of the gospel to the unenlightened nations of the world, as appears from our Saviour's direction, "When ye pray, say, Thy kingdom come ‡." The direction is given, without controversy, to all true Christians. All are enjoined to pray for the coming

* Col. iv. 17. † Acts xx. 28. ‡ Mat. vi. 11.

coming of the kingdom of God: Now we muſt pray, according to the apoſtle's injunction, "with underſtanding *;" conſequently, we muſt offer up the petition in that ſenſe in which our Saviour underſtood it. And the ſenſe in which he underſtood it, is obvious from the prophecies concerning it. Theſe intimate, that the kingdom of God, or the kingdom of the Meſſiah, which is the ſame, ſhall extend over all nations. "Aſk of me, (ſaith the Father), and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion †." "He ſhall have dominion from ſea to ſea, and from the river unto the ends of the earth; yea, all kings ſhall fall down before him, all nations ſhall ſerve him---Men ſhall be bleſſed in him, all nations ſhall call him bleſſed ‡." We are therefore bound to pray, that the kingdom of Chriſt may extend over all nations. Again, we muſt pray with integrity; and integrity requires, that we uſe every lawful mean in our power, for attaining the object of the petition we offer. But the great mean which God hath appointed for extending the kingdom of Chriſt, is the preaching of the goſpel. "How ſhall

* 1 Cor. xiv. 15. † Pſal. ii. 8. ‡ Pſal. lxxi. 8. 11. 17.

ſhall they believe on him of whom they have not heard? How ſhall they hear without a preacher *?" We are bound therefore to ſend miſſionaries to preach the goſpel to thoſe who are ignorant of it. And indeed if we neglect to uſe means, our negligence will evince that our prayers are not ſincere. Put the caſe, that a perſon offers up that petition, "Give us this day our daily bread." Suppoſe at the ſame time he folds up his hands in his boſom, and will not occupy himſelf in any lawful employment to earn a ſubſiſtence; fancying however that he is abundantly devout, and that God will grant his requeſt, without any exertion on his part to attain it: Would not every rational Chriſtian tell ſuch a man, if you pray for your daily bread, work for it? expect an anſwer to your petition, by the bleſſing of God on your honeſt induſtry; if you look for it otherwiſe, you are under the influence of a ſpirit of deluſion. In like manner, I ſay to all Chriſtians, if ye pray for the coming of the kingdom of God, uſe the means in your power for extending it. Give the aid of your counſels, and of your money, to ſend miſſionaries to the heathen;

* Rom. x. 14.

then; otherwiſe your prayers are not ſincere. You are under the influence of the ſpirit of error, rather than the ſpirit of truth.

3. The love of Chriſt ſhould induce Chriſtians to ſend the knowledge of the goſpel to thoſe who are ignorant of it. A ſenſe of the obligations they are laid under, by his love to them, muſt lead them to devote themſelves to his ſervice. So the apoſtle argues: "The love of Chriſt conſtraineth us; for we thus judge, that if one died for all, then were all dead; and that he died for all, that we who live, ſhould not henceforth live unto ourſelves, but to him who died for us *." Now, if the love of Chriſt conſtrains Chriſtians to devote their whole lives to his ſervice, it muſt conſtrain them to dedicate a part of their time, and of their ſubſtance, to advance his kingdom in the world.

4. Sending the goſpel to the unenlightened nations, promotes the glory of God. Now, Chriſtians are commanded to "do all for the glory of God †." Any meaſure which is obviouſly conducive to that end, they are bound to adopt. But God himſelf expreſsly declares, that ſending the goſpel to thoſe who are ignorant of

* 2 Cor. v. 14. † 1 Cor. x. 31.

of it, is for his glory. When he promiſes the Meſſiah as a light to the Gentiles, he declares his reaſon to be, "I am the Lord, that is my name; and my glory will I not give to another, nor my praiſe to graven images *." While, therefore, there is a nation on earth practiſing idolatry, it is incumbent on Chriſtians to ſend the light of the goſpel to every ſuch nation, that they may not beſtow on any other the glory due to the Deity alone. Again, God promiſes, "I will ſend thoſe that eſcape of them unto the nations, to Tarſhiſh, Pul and Lud that draw the bow, to Tubal and Javan, to the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles †." Bleſſed God! doeſt thou eſteem it thy glory, that miſſionaries ſhould make known thy fame to thoſe nations that are yet ſtrangers to thee? and ſhall we not endeavour, with heart and hand, in a reliance on thy promiſed aid, to perform that ſervice?

5. Love to their fellow creatures ſhould induce Chriſtians to ſend the goſpel to thoſe who are ignorant of it. We are aſſured, on the higheſt authority, that the ſecond great commandment

* Iſa. xlii. 8. † Iſa. lxvi. 19.

ment of the law is, Thou ſhalt love thy neighbour as thyſelf*." This command is enforced, and rendered more binding on Chriſtians, by the love of Chriſt to them. "A new commandment I give unto you, that ye love one another, even as I have loved you†." By the force of theſe combined principles, the primitive Chriſtians parted with all their ſubſtance for the benefit of others, and were contented to take their own ſhare in common with them‡. Ought not the ſame principles to induce you, to give a pittance of your ſubſtance for the purpoſe of beſtowing on others the greateſt of all benefits---the means of eternal ſalvation. It is univerſally allowed, that love to our fellow creatures lays us under obligations, in many inſtances, to beſtow our ſubſtance for their benefit. But a little attention muſt convince us, that in no inſtance is that love ſo conſpicuouſly manifeſted, as when we can contribute to ſend the goſpel to thoſe who are ignorant of it. If you had a remedy for reſtoring ſight to the blind, would you not reckon yourſelf obliged, by the love of your neighbour, to communicate and apply it, to perſons labouring under that

* Mat. xxii. 39. † John xiii. 34. ‡ Acts ii. 44, 45.

great calamity? But how much greater is the calamity of ſpiritual blindneſs! and how much more important is the goſpel, which offers the only effectual relief! Did you ſee your fellow creature detained in bondage by his enemies, would you not reckon it incumbent on you, to contribute for his ranſom, ſo as to procure him liberty? But the unenlightened nations are held in a more grievous bondage by the enemy of their ſalvation. They are under the influence of ſtrong prejudices and violent paſſions, inconſiſtent both with their temporal and eternal happineſs. Reflect ſeriouſly on the dark places of the earth, which are full of the habitations of cruelty. Beſides the ſlavery, and the ſale of the human race, which are a reproach to countries profeſſedly Chriſtian, the murder of innocent children is there eſtabliſhed by cuſtom; human ſacrifices are performed as acts of devotion; and cannibals devour one another to gratify their revenge *. Does not love to your neighbour imperiouſly command you, to ſend thoſe unhappy beings the goſpel, to emancipate them from the ſlavery

* See the accounts, publiſhed by the London Miſſionary Society, of Otaheite and the Marqueſas.

ry of Satan, and to bring them into the liberty of the children of God? Are ye not, as Chriſtians, bound in charity to deal your bread to the hungry, to give drink to the thirſty, to clothe the naked, to give lodging to the ſtranger? But how much greater is that charity in itſelf, how much more beneficial in its effects, which provides the bread of life, for them who are ready to periſh; which gives drink to the thirſty, from the wells of ſalvation; which clothes the naked, with the Redeemer's righteouſneſs; and which brings thoſe who were aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, to be fellow citizens with the ſaints, and of the houſehold of God *!

6. Chriſtians are bound in juſtice to ſend the goſpel to the heathen. Our fathers were heathens, and we their poſterity had continued to be ſo, had not Chriſtians ſent the goſpel to our land. Now that we are Chriſtians, it is incumbent on us to return the obligation received, by ſending the goſpel to thoſe who are heathens; at any rate to give of our ſubſtance for that important end. The argument of the apoſtle concerning the contribution ſent by the people of Achaia

* Eph. ii. 12. 19.

Achaia to the poor ſaints at Jeruſalem, will apply here: "It hath pleaſed them verily, and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things *."

7. Self-intereſt ſhould induce Chriſtians, to ſend the goſpel to the heathen; that they may obtain the accompliſhment of that promiſe, "The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf †." A concern for the ſalvation of the heathen, may excite in us a more ſerious concern for our own ſalvation, and ſo may oceaſion a revival of real religion in our land. If we are anxious to communicate light to them that ſit in darkneſs, we have reaſon to expect an increaſed meaſure of goſpel light to ourſelves; for we are aſſured, that in the latter days, together with an extenſive diffuſion, there ſhall be a ſuperior degree of knowledge of divine things. "The light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days ‡." "The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea ‖."

If

* Rom. xv. 27. † Prov. xi. 25. ‡ Iſa. xxx. 26. ‖ Iſa. xi. 9.

If we are desirous to extend the consolations of religion to those who are strangers to them, we have reason to hope that our own souls shall partake of them more abundantly. If we are willing to reach the bread of life to those who are ready to perish, we may be assured, that the bountiful Father of the family will increase the provision of his household to all his children, and that "we shall be abundantly satisfied with the fatness of his house *." Christian brethren, when we solicit your prayers, your counsels, your pecuniary aid, for sending the gospel to the heathen, "we desire not merely a gift to them, but we desire fruit that may abound to your account †."

III. I proceed now to remove some of the objections that may occur to a candid mind, against sending missionaries to the heathen, and other unenlightened nations.

There are some who object to the measure of sending missionaries to the heathen, who are not candid in the objections they offer. The real cause of their opposition is, that they are strangers to the power of the gospel, and therefore

* Psal. xxxvi. 8. † Philip. iv. 7.

therefore ignorant of its real value, and ſo calculating like commercial men, from their own views, they reckon it a worthleſs commodity, unfit for exportation. As to ſuch let us pray, that they may experience the power of the goſpel, and know its ineſtimable value to their own ſouls, for then we are ſure that their objections againſt ſending it to the heathen will vaniſh.

There are ſome who oppoſe the meaſure, from a direct and deliberate enmity to the goſpel. They feel it a reſtraint on their irregular paſſions, and they would wiſh to extinguiſh it at home. They are outrageous at the thought of ſending it abroad, to reſtrain the liberty of thoſe who live as free as nature dictates. Let us not be ſurpriſed at the oppoſition of ſuch men. As there have always been, ſo there are ſtill vile perſons who ſpeak villany; who in heart work iniquity, and utter error againſt the Lord. But as no human reaſonings can rectify their errors, let us fervently pray, that the ſpirit of truth may lead them into all truth, and may effectually teach them their obligation to defend and promote the meaſure which they now ſo deliberately perſecute.

But

But it muſt be allowed, that there are others, who have experienced the power of the goſpel, and who know its value; who, inſtead of feeling enmity againſt it, are really deſirous of its ſucceſs; and who, notwithſtanding, are averſe to the meaſure of ſending miſſionaries to the heathen.

Their firſt and great objection ariſes from the improbability of ſucceſs. It will readily occur to them, that the Society has no funds, and no qualified miſſionaries. Could they find the miſſionaries, they have not the language of the nations to whom they are ſent. Even if they had their language, the ignorance and ſavage rudeneſs of thoſe nations, together with the paſſions, prejudices, and peculiar cuſtoms flowing from their ſavage character, form inſurmountable barriers againſt every attempt of our Society, to communicate to them a knowledge of the refined truths of the goſpel. In anſwer to this objection, let me caution you, my Chriſtian brethren, againſt indulging the diſpoſition of the ſlothful man, who creates difficulties and dangers in his own imagination, ſaying, "There is a lion in the way, a

lion

lion is in the ſtreets *." Let me remind you, that to teach the nations is God's command; to undertake the work is our duty; to render it effectual, he hath promiſed his preſence. Are there difficulties which almighty power cannot remove? Is there any work which his preſence cannot accompliſh? If the duty and the promiſe are clear, let us make the attempt, leaving the ſucceſs in his hand, who hath circumſtances and events at his diſpoſal.

But on the ſuppoſition that our endeavours ſhall not convert the heathen, they may, notwithſtanding, introduce ſome degree of civilization among them, and a knowledge of the general truths of religion, as preparative to their future converſion. Though we may not turn the forreſt into a fruitful field, yet we may grub out briers and thorns, and ſow thoſe ſeeds, which in due time ſhall bring forth fruit abundantly. As the day of ſmall privileges is not to be deſpiſed, ſo neither is the day of ſmall attempts to be neglected. It is certain that the writings of Wickliff ſecretly operated on the minds of men for a century and a half, and at the end of that period had their influence, together

* Prov. xxvi. 13.

together with other causes, in bringing about the glorious Reformation.

Though God, in his mysterious providence, should see it meet to deny any good to the heathen, from our scheme of sending them missionaries, I doubt not that he will approve the design in us, just as he approved David's intention of building the temple, though he did not permit him to perform the work; saying, "Whereas it was in thine heart, to build an house unto my name, thou didst well, that it was in thine heart *." Whatever therefore may be the success of our scheme, the end we propose is liberal, the temporal loss we can sustain by the attempt is trifling, and gain to our souls is certain, by procuring the approbation of our God.

2. Another objection will perhaps occur to a candid mind, against the measure of sending missionaries to the heathen at present. It is, that the time for the conversion of the heathen is not yet come, and that any attempts on our part are improper, before the period which God hath appointed for it. In answer to this objection, let me caution you, to beware of incur-

* 1 Kings viii. 18.

ring the reproof which God gives by the prophet Haggai, to persons who offered a similar objection against building the temple. These people said, "The time is not come, the time that the Lord's house should be built." But God said by the prophet, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste *;" intimating, that if they were equally desirous to build the house of God, as they were to build houses for accommodating themselves, or for gratifying their vanity, they would not reckon it unseasonable to begin the work.

Again, however distant the period may be, in which the kingdom of Christ shall be fully established in the world, in regard there shall be a gradual progress by the ordinary means, towards that establishment; it is high time to begin to use the means, by sending the gospel to the unenlightened nations. As the tenderness of the branches, and the swelling of the bud in trees, indicate the approach of summer; so there are circumstances in our time, which indicate, that the establishment of Christ's kingdom is near, and that the period is come, in which

* Haggai i. 2. 4.

which Chriſtians ought to uſe means for the advancement of it.

Firſt, There is in our times, an ardent deſire to penetrate into unknown countries, from which reſults a knowledge of the ſeveral unenlightened nations of the earth, ſuperior to what was attained in former times; while the increaſe of commerce, and of ſkill in navigation, facilitates the intercourſe betwixt us and them. This knowledge is deſigned by the ſovereign Ruler, to prepare the way for the heralds of the goſpel in the latter days; hence it is given as a ſign of the near approach of the Meſſiah's kingdom, "Many (ſays Daniel) ſhall run to and fro, and knowledge ſhall be increaſed *." If therefore we ſee the ſign, and know its meaning, we ſhould join iſſue with the deſigns of Providence, by ſending miſſionaries to the unenlightened nations.

Secondly, There is in our days, a ſpirit of aſſociation for generous purpoſes, beyond what appeared in former times. Innumerable are the ſocieties formed within this iſland, for the purpoſes of beſtowing on their fellow-creatures an alleviation of, or a deliverance from the various

* Dan. xii. 4.

rious calamities incident to human life. If a perſon forms a ſcheme, which is apparently generous and practicable, he will immediately find many, who will cheerfully give their aid to carry it into execution. Is not this a loud call, to all who know the ſuperior liberality of the ſcheme of redemption, who know it to be the only and the effectual remedy of all the miſeries brought into the world by ſin---is it not to ſuch perſons, I ſay, a loud call to aſſociate together for the purpoſe of ſending the knowledge of this remedy to thoſe who ſtand moſt in need of it?

Thirdly, In our times ſocieties have been already formed, for the expreſs purpoſe of ſending miſſionaries to the heathen, not only in various parts of our iſland, but likewiſe in Holland, the Netherlands, France, Germany, Switzerland, in ſeveral parts of America, and at the Cape of Good Hope. Are you not, as Chriſtians, under equal obligations with them, to advance the Redeemer's kingdom, and to promote the intereſts of your fellow men? You are, in many reſpects, under greater obligations at preſent. Some of the countries mentioned above, are ravaged by the ſword; others are

deſolated

deſolated by the peſtilence; and in others enormous exactions deprive the inhabitants of their wealth and ſubſtance, as an overflowing flood ſweeps away the fruits of the earth: whereas you hear the din of war at a diſtance, and the peſtilence cometh not nigh your dwelling; while your perſons and property are effectually ſecured by a juſt and a mild government. You ought, therefore, as perſons not only made liberal by the grace of God, in common with other Chriſtians, but likewiſe as perſons dealt with liberally by his providence, beyond your fellow Chriſtians---you ought, I ſay, to deviſe liberal things, by ſending the goſpel to thoſe who are ignorant of it.

APPEN-

APPENDIX.

THE NORTHERN MISSIONARY SOCIETY took its rise from a concert betwixt several persons, well affected to the civil and religious establishment of this country, contemplating the miseries of the heathen world, and the advantages enjoyed in this land, by the light of the gospel.

An address to the public, intimating their design, and soliciting aid from the well-disposed, was circulated in July last, signed by the following persons:

Messrs Angus Bethune,	Minister of Alnes.
Alexander Fraser,	Kirkhill.
William Smith,	Petty.
Alexander Fraser,	Inverness.
Alexander Rose,	Ditto.
John M'Kilican,	Dores.
Hugh M'Kay,	Moy.
Alexander Grant,	Calder.
John Morison,	Nairn.
William M'Bean,	Alves.
Lachlan M'Kenzie,	Loch-carron.
Roderick Morison,	Cro of Kintail.
John Mathison,	Kilmour.
John Ross,	Logie.

Messrs

Messrs Alexander M'Adam, Minister of Nigg.
Alexander Munro, Eddertoun,
John Urquhart, Fearn.
Angus M'Intosh, Tain.
William Forbes, Tarbat.
Charles Calder, Urquhart,
James Dallas, Contin.
William M'Intosh, Berradel.
Duncan M'Gilwray, Preacher of the gospel,

The sole object of the Society is, to send the knowledge of the gospel to the heathen and other unenlightened nations; being the same object proposed by the Missionary Societies in London, Edinburgh, Glasgow, as well as in some countries abroad.

The first meeting of the Society was held at Tain, on the 27th day of August last. A number of respectable clergymen and gentlemen from the shires of Ross, Inverness, and Sutherland attended. They readily approved the object proposed, enrolled as members, and adopted the following regulations.

CONSTITUTION.

I. The name shall be, THE NORTHERN MISSIONARY SOCIETY.

II. The spread of the Gospel among heathen, and other unenlightened nations, shall be the sole object of this Society; and nothing foreign to this object must be introduced at any of its meetings.

III. The members of this Society shall consist of persons subscribing half-a-guinea annually, or giving at once a donation of L. 5 Sterling; or of delegates from collective

collective bodies, which subscribe or contribute to the amount required of individuals who become members.

IV. There shall be twelve Directors elected out of the members (five shall constitute a quorum); eight of these shall be clergymen, and four laymen. All the Directors shall continue the first three years in office. One third of their number shall then retire by ballot; and thereafter the same proportion annually, by rotation; and the members of the Society shall form a leet of eight persons, four of whom to be chosen by the Directors to fill the vacancy.

V. The Directors shall elect a Preses and Secretary out of their own number, who shall continue in office the first three years; but afterwards there shall be an annual election of officers. The Secretary shall carry on as extensive a correspondence with other Missionary Societies, and friends to missions, as may be deemed useful; and shall act as Treasurer so long as he can conveniently manage both departments.

VI. There shall be two General Meetings of the Society annually, held alternately at Inverness and Tain; the meeting at Inverness on the first Wednesday of June, and that at Tain on the last Wednesday of August. A sermon or sermons in English and Gaelic shall then be preached by persons previously appointed, and one or more of the members shall be employed to pray publicly. Then the transactions of the Society during the preceding year shall be related to the meeting, either by the Preses or Secretary. The accompts shall be examined by a Committee nominated by the Directors, and may then be inspected by any of the members.

VII. If persons qualified to act as Missionaries offer themselves to the Society, and if their funds shall enable

them to support such persons on a mission to the heathen, the most promising stations shall then be occupied, if possible; and a General Meeting of the Society shall be called, that the Missionaries may be appointed to their work with becoming solemnity. But if they cannot thus establish a distinct mission, they shall assist other Missionary Societies, by their funds, advice and prayers.

VIII. The Directors shall meet as often as business requires, and wherever they find it most convenient for themselves; and may divide themselves into Committees for the dispatch of business.

IX. The Members of the Society shall endeavour to observe the first Monday of May, August, November, and February yearly, as days of solemn prayer, for the revival of religion at home, and for the propagation of the Gospel abroad.

X. No salary shall be annexed to any of the offices held under this Society; but the expence incurred in managing the business shall be defrayed out of the public funds.

The Directors chosen according to these regulations, are the following:

Rev. Alexander Frazer of Kirkhill.
Charles Calder of Urquhart.
John Urquhart of Fearn.
John Matheson of Kilmuir Easter.
John Ross of Logie.
Angus M'Intosh of Tain.
Alexander Frazer of Inverness.
William Smith of Bower.
Alexander Grant of Calder.

Roderick

Roderick M'Kenzie, Esq. of Scotsburn.
John Barclay, Esq. of Muirfairn, Sheriff Substitute of Ross.
Hugh M'Culloch, Esq. of Dornoch, Sheriff Substitute of Sutherland.
Dr Kennedy in Inverness.
Mr Alexander Frazer, merchant, ditto.
Mr John Grant, merchant, ditto.
Mr Hector Holm, merchant, Invergordon on Ness.
Bailie James Taylor of Tain.
Mr Robert Finlater, merchant in Drummond.

Donations from such as are inclined to promote the object of the Society will be received by Dr Kennedy at Inverness; by John Barclay, Esq. Sheriff Substitute of Ross, at Tain; by Hugh M'Culloch, Esq. Sheriff Substitute of Sutherland, at Dornoch; and by the Rev. Mr M'Intosh, Secretary and Treasurer to the Society, at Tain.

THE END.

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